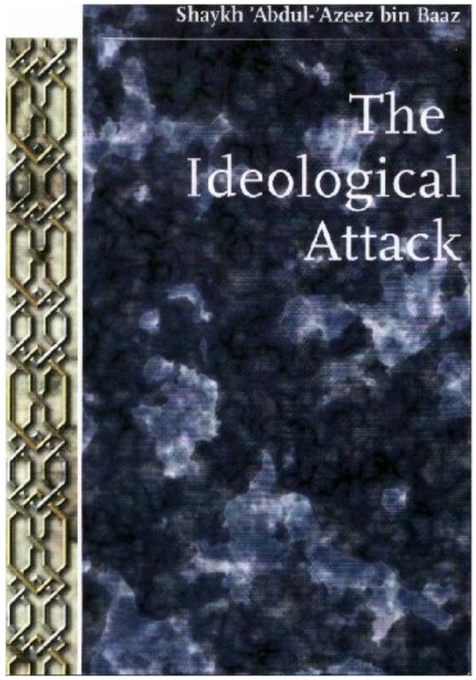
Bismillah ar-Rahman ar-Raheem



THE IDEOLOGICAL ATTACK

By Shaykh Abdul Azeez bin Baaz

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Important Note

At the time of publication, the author of this book, the eighty-nine year old scholar - Shaykh ‘Abdul-’Azeez bin Baaz - passed away on the morning of Thursday 27th of Muharram, 142oH (corresponding to the 13th of May 1999 CE). His death is indeed a great loss to the Islaamic world.

Due to the shortage of time, as well as due to other factors, it was decided that the brief biographical account of the Shaykh, which has been given in this book, was best left unchanged.

We ask Allaah by His Most Beautiful Names, to bestow mercy and forgiveness upon the exemplary *imaam, naseemul-hjaaz* (the gentle and refreshing breeze of Arabia), Shaykh ‘Abdul-’Azeez bin ‘Abdullaah bin Baaz, and that He illuminates his grave and grants him *al-Firdaws;* the highest Paradise. Indeed Allaah is the One Who hears and the One Who responds.

Translator' *s* Preface

Indeed all praise belongs to Allaah, we praise Him, seek His aid and assistance and His forgiveness. We seek refuge in Him from the evil [whisperings] of our souls and our own evil actions. Whomsoever Allaah guides, none can misguide, but whomsoever He leaves to stray, then none can guide that person aright. I bear witness that none has the right to be worshiped except Allaah alone, without any partner; and I bear witness that Muhammad *sallallaahu 'alayhi wa sallam* is His Slave and Messenger.

To continue:
ABOUT THE *UMMAH:* Ever since the beginning of Islaam, the unbelievers have never ceased plotting against this precious Muslim *ummah* (nation) in order to inject into it the poison of disbelief, deviation and moral degradation. By this the enemies of Islaam have sought to corrupt the values and beliefs of the sons and daughters of Islaam, as well as seeking to remove the Book of Allaah and the *Sunnah* of His Messenger *sallallaahu 'alayhi wa sallam* from being their source of guidance and their source of legislation in the various Islaamic lands. Over the fourteen centuries of Islaam, the unbelievers have gradually succeeded in some of these plots!

By the end of the first decade of the fifteenth Islaamic century (1410-1411H / 1990-1991 CE), the world witnessed a total re-shaping of its socio-political landscape; a re-shaping that again was to have a serious impact upon the Islaamic world. With the collapse of communist Russia as a dominant world force, it was Islaam and the Islaamic lands that then became the main focal

targets for the economic, ideological and military attack of the New World Order; the now dominant culture. In effect, it was the beginnings of the second Crusades! Consequently: "The Muslims today face a barbaric onslaught from their enemies - the jews, christians, atheists, secularists and others. The Islaamic lands are being invaded by various forms of unbelief and deviations; and throughout the Islaamic lands the winds of desire and corruption blow, the likes of which cannot be truly known except by Allaah, Lord of the servants. Supported by a demonic global plan as well as unlimited financial backing, this attack aims at domination and hegemony over the Islaamic world; dividing it, attacking it culturally and morally and perverting the true image of the Religion. Therefore, it is amongst the priorities of the Islaamic call *(da'wah)* to break this attack and to counter it with every legitimate means of *da'wah* possible."[1]

"0 you who believe! Do not take as intimate friends and advisors those outside of your Religion, for they will not spare any efforts to corrupt you. They desire to harm you severely.

Hatred has appeared from their mouths, but what their hearts conceal is far worse. Indeed We have made plain to you the Signs, if you do truly understand." [Soorah Aal-' Imraan 3:' 118]

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[1] *Bayaan wa Tawdeeh* (pp.9-10). Shaykh 'Abdul-'Azeez bin Baaz said as part of his endorsement to the booklet (p.15): "Each word was in its proper place."

THE FUTURE IS FOR ISLAAM: Yet along with this bleak reality and despite the intensity of this attack, the blessed *da'wah* and Islaamic revival continues to flourish and grow - and all praise be to Allaah. However, with this growth, the enemies have intensified their efforts to suppress the revival. The need of the time, therefore, is for the Muslims to mutually co-operate with each other, in order to become a single hand against their enemies and to repel the attacks made against themselves, their creed *('aqeedah)* and their lands. Our Lord, the Exalted, said:

—"And those who are unbelievers are allies and helpers, one to another; so unless you do this [i.e. be allies and helpers to one another and be unified] there will be trials and discord upon the earth and great corruption." [Soorah al-Anfaal 8:73]

"Co-operate with one another in righteousness and piety, but do not co-operate with one another in sin and transgression." [Soorah al-Maa'idah **5:2]**

Only by such mutual co-operation and sincere mutual advice and by striving hard to cultivate within the *ummah* sound faith *(eemaan)* and righteous actions - adorning this striving and cultivation with patient perseverance *(sabr)* - will the blessed *da'wah* and revival bear the desired results and expected fruits. It is also obligatory that this *da'wah* and revival be firmly embedded upon calling for a return to the Book and the *Sunnah* and to that which the Pious Predecessors of this *ummah* were agreed upon. It is essential for those involved in this revival that when differences of opinion arise between the Muslims - as they inevitably will - that they should adhere to the ettiquettes

of differing *(aadaabul-khilaaf);* ensuring that the revival does not become marginalized or side-tracked into a dialectic about issues which - though they may have an importance in Islaam - are not, however, from amongst its immediate priorities. Since doing so only serves to further weaken this already fragile *ummah,* stifle the *da'wah* and delay the help and victory *(nusrah)* that Allaah has promised to the Muslims; for He, the Exalted, has indeed guaranteed that the future is for Islaam:

"Allaah has promised to those amongst you who have faith and do righteous actions that He will certainly grant them the succession of rule *(khilaafah)* **in the land, as He granted it to those before them; and that he will grant them the authority to practice their Religion which He has chosen for them and that He will replace their state of fear, for one of safety; provided that they worship Me alone and not direct worship to others along with Me."** [Soorah an-Noor 24:55]

"They wish to extinguish the light of Allaah with their mouths, but Allaah will perfect His light; even though the unbelievers detest it. It is He Who sent His Messenger with the guidance and the religion of truth, that it may prevail over all other religions, even though those who worship others besides Allaah may detest it." [Soorah as-Saff 6 1:8-9]

Allaah's Messenger *sallallaahu 'alayhi wa sallam* said:
"Indeed Allaah gathered up the earth for me, so that I saw its eastern and western parts; and indeed the dominion of my

ummah will reach whatever was gathered up for me from it."[2]

He *sallallaahu 'alayhi wa sallam* also said:

"This affair will reach whatever is reached by the night and the day. And Allaah will not leave a dwelling of brick, nor of fur, except that He will cause this Religion to enter into it, bringing either honor or humiliation; honor which Allaah grants to Islaam or humiliation which Allaah gives to unbelief "[3]

And he *sallallaahu 'ala yhi wa sallam* said:
"Give glad-tidings to this ummah of honour, establishment upon the earth, help and victory, and preeminence of the Religion. Whosoever does an action of the Hereafter for a worldly motive, will have no portion of the Hereafter." [4]

A BRIEF WORD ABOUT THE BOOK: The book that is now in the hands of the noble reader, addresses the nature of the ideological attack. It discusses the rationale behind this attack, its objectives, its scale, as well as the means employed by the enemies to achieve these objectives.

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[2] Reported by Muslim (no.2889) and Aboo Daawood (no.4252), from Thawbaan *radiallaahu 'anhu*

[3] Saheeh: Reported by Ahmad **(4/103).** It was declared to be authentic *(saheeh)* by the hadeeth master *(haafidh),* 'Abdul-Ghanee al-Maqdisee, in *Dhikrul-Islaam* (1/166).

[4] Saheeh: Reported by al-Haakim **(4/311)** from 'Ubayy ibn Ka'b *radiallaahu 'anhu.* It was declared to be *saheeh* by the leading hadeeth specialist *(muhaddith)* of this age, Shaykh Muhammad Naasirud-Deen al-Albaanee, in *Saheehul-Jaami'* (no.2825).

The actual basis for this book is a translation of two separate interviews. The first interview centers upon the root cause for the *ummah's* weakness and our obligations towards the Islaamic world. The second interview deals more specifically with the ideological attack against the Islaamic world. I have added subheadings to each treatise, referenced the ahaadeeth and also added some footnotes, all of which I hope will prove useful to the noble reader - and all praise is for Allaah by Whose grace all good deeds come to a completion.

Although these interviews took place over a decade ago, their relevance to our present state of affairs is still very much applicable. Since this ideological attack, rather than having abated, continues vigorously and vehemently, having found yet more avenues to corrupt the hearts of the Muslims, whether those living in the Islaamic lands or those residing as minorities in the lands of the unbelievers! One such avenue of attack is through the satellite and TV. Culture. Through such avenues the Muslims, especially the youth, open themselves up to being influenced and indoctrinated into the culture of the New World Order - a *kufr* culture - whereby their values, beliefs, ideals and ethics are gradually made to accord with that of this demonic culture. The result being that many a time nothing remains of that victim's Islaamic identity except perhaps a name; and from this Allaah's refuge is sought.

Finally, I would like to express my thanks to those who aided in the translation of this book, especially brother Ihsan 'Abdullaah who helped greatly with the translation of the second treatise. May Allaah grant him, as well as the others, a goodly reward.

ABOUT THE AUTHOR: The author or interviewee is a scholar who has, for over six decades, been involved in the blessed *da'wah* and revival. He is the *imaam,* the exemplary scholar, the reviver, Shaykh 'Abdul-'Azeez bin 'Abdullaah bin Baaz; may Allaah protect him and continue benefiting the *ummah* with him.

Shaykh Ibn Baaz was born on the 12th of Dhul-Hijjah, 1330H (1912CE); in Riyadh, Saudi Arabia. He began seeking knowledge from an early age and memorized the Qur'aan before reaching the age of puberty. He then went on to study the various Islaamic sciences and excelled in this; such as the science of beliefs *('aqaa'id),* jurisprudence *(fiqh),* its fundamentals *(usoolul-fiqh), hadeeth,* Qur'aanic *tafseer,* recitation *(tajweed),* the science of manners and behavior *('ilmus-sulook),* grammar *(nahw)* and morphology *(sarf).* At the beginning of his studies he had normal sight, but in 1346H he was afflicted with an illness, which impaired his vision. Four years later, at the age of twenty, he became blind, yet this did not deter the Shaykh from continuing his studies.

His teachers include some of the most prominent scholars of Riyaadh and Makkah of their time; scholars such as Shaykh Muhammad ibn 'Abdul-Lateef ibn 'Abdur-Rahmaan ibn Hasan; Sa'd ibn Hamad ibn 'Ateeq; Sa'd Waqqaas al-Bukhaaree, from whom he learnt *tajweed;* and Shaykh Muhammad ibn Ibraaheem aalush-Shaykh, the former Grand-Muftee of Saudi Arabia; may Allaah shower mercy upon them all. Shaykh Ibn Baaz attended the circles of Shaykh Muhammad ibn Ibraaheem for about ten years, from 1347H till 1357H, being greatly attached to him and learning the various *sharee'ah* sciences from him.

After completing his studies the Shaykh was appointed to the post of judge in the district of al-Kharaj, from 1357-1371H. Between 1373-1380H he taught the sciences of jurisprudence, *tawheed* and *hadeeth* at *al-Mahadul-'Ilmee* in Riyadh. He held the post of Vice-Principal of the Islaamic University of Madeenah between 1381-1390H; after which he became the University's Principal in 1390H, remaining in this post for five years. In the year 1413H, at the age of eighty-three, Shaykh Ibn Baaz was appointed to the post of *Grand-Muftee* - the official expounder of Islaamic Law - of Saudi Arabia.

The Shaykh, *rahimahuullah,* was gentle and forbearing in nature; an ascetic *(zaahid)* in conduct; and firm and wise in speaking the truth. He devoted his life to *da'wah,* teaching the masses and putting himself at their service. Indeed, his demeanor and scholarship has - by Allaah's grace - had a great influence upon many people all around the world. His writings and legal verdicts *(fataawaa)* regarding issues related to the affairs of the *ummah* bear testimony to his knowledge, awareness and concern for the welfare of Islaam and the Muslims. Indeed: "Knowledge concerning the state of affairs of the Muslims and the plots of their enemies and exposing and refuting such plots according to the principles laid down by the *sharee'ah* - whether by writing, speeches, or other means - is a collective obligation upon the Muslims *(fard 'alal-kifaayah).* Whoever concerns himself with this is to be thanked and will be rewarded [by Allaah]. It is amongst the doors of *jihaad,* so whoever stands up doing so is actually guarding a breech in the battle lines of the Muslims." [5]

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[5] *Bayaan wa Tawdeeh* (p.12).

Some of his treatises and verdicts concerning the affairs of the *ummah* - along with many of his treatises and verdicts concerning matters of creed and beliefs - have been compiled under the title: *Majmoo' Fataawaa wa Maqaalaat Mutanawwi'ah;* and presently runs into seven volumes.

From those treatises and verdicts are:

- A Critique of [Arab] Nationalism (1/284)
- The Importance of Knowledge in Combating Destructive Ideologies Such as Atheism, Capitalism and Freemasonary (4/59)
- Concerning the Need to Form a United Front By the Various Islaamic Groups In Sudan Against the Secularists (4/166)
- The Obligation of *Jihad* in Afghanistan ***(5/I58)***
- Concerning the Baabaree Mosque of India and Respecting Muslim Sentiments (7/349)
- Concerning Muslim Minorities in Europe and America and the Need to Support Them (2/370)
- Causes For the Weakness of the Muslims In Front of their Enemies and the Means To Cure This (5/101)
- A General Call to All Governments and Organizations to Aid the Muslims of Bosnia and Herzegovina With Manpower, Wealth, Weapons and Supplications *(7/356)*
- Concerning the Merits of *Jihaad* and That It is Not Only Defensive **(3/171)**
- A Letter to the Afghaan *Mujaahidoon* and the Efforts of the Enemies of Allaah in Seeking To Split Their Ranks (7/348)
- The Ideological Attack by the Christians, Zionists and Communists and the Methods Employed By Them (3/438).

I ask Allaah the Exalted that He makes my actions sincere and correct, seeking nothing but His Face; and that He makes this booklet of benefit to the Muslims and their welfare. All praise is for Allaah, Lord of the worlds; may He extol and send the blessings of peace upon the Prophet and Choosen One *(at-mustafaa),* Muhammad; and upon his Family and Companions and those who follow them in goodness until the Day of Resurrection.

ABU ʿAALIYAH SURKHEEL IBN ANWAR SHARIF

2nd night of Ramadaan 1419H
(19th of December 1998CE)
London, England.

---- the first interview ----

OBLIGATION IN TIMES OF CALAMITIES

Question: What is the obligation upon the Muslim scholars with regard to facing the trials and calamities that have befallen the Islaamic world? [6]

Answer: There is no doubt that sins, in both statements and actions, as well as being far removed from the correct Islaamic beliefs *('aqeedah),* are from the greatest causes of bringing about the various crisis and calamities that have befallen the Muslims. Allaah the Mighty and Majestic said:

"Whatever of good reaches you, it is from Allaah; but whatever of evil befalls you, it is from your ownself." [Soorah an-Nisaa' 4:79]

Allaah, the Most Perfect, the Most High, also said:

"And whatever of misfortune befalls you, it is because of what your hands have earned. Yet He pardons much." [Soorah ash-Shooraa 42:30]

Indeed Allaah is most forgiving and most merciful to His servants, sending to them clear signs and warnings in order that they may turn back to Him in sincere repentance *(tawbah)* so that He may forgive them. When a person turns to Allaah and draws closer to Him by an arm's length, Allaah draws closer to him by two arm's length. For indeed, Allaah the

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[6] From *Majmoo' Fataawaa wa Maqaalaat Mutanawwi'ah* **(4/134-139).**

Exalted loves those of His servants that turn to Him in repentance and is pleased with that, whilst He, the Majestic, the Most High, remains absolutely self-sufficient from His servants; the obedience of the obedient does not benefit Him, and the sins of the sinful do not harm Him. But He is most kind, ever merciful to His servants, and He grants them the ability to do acts of obedience and to leave acts of disobedience. These crises and calamities are none other than a warning to His servants, in that they should turn back to Allaah in repentance and obedience. He makes this known to them by way of trying and testing them, as Allaah the Most High said:

"And certainly We shall test you with something of fear, hunger, loss of wealth, lives and fruit. But give glad tidings to those who patiently persevere; those who, when afflicted with a calamity, say: Indeed to Allaah we belong, and to Him shall we return. They are those for whom there are blessings and forgiveness from their Lord, and His Mercy. It is they who are the guided-ones." [Soorah al-Baqarah 2:155-157]

"Evil has appeared on the land and the sea because of what the hands of men have earned. That Allaah may make them taste a part of that which they have done, in order that they may turn back from disobedience." [Soorah Room 30:41]

"And We shall test you by way of evil and good, and to Us will you return." [Soorah al-Anbiyaa 21:35]

"And We tested them with good blessings and evil

calamities, in order that they may return [to obedience].” [Soorah al-A’raaf 7:168]

And there are many other verses which carry a similar meaning.

So the obligation upon the leaders of the Muslims - the scholars, rulers, and other than them - is to concern themselves with the various afflictions and calamities that occur, to remind and admonish the people, explaining to them what they have fallen into. Also, those in authority, from the scholars and the rulers, should set an example of righteous conduct and should discuss the reasons as to why Allaah is angered and exacts retribution; and they should seek to cure this by repenting to Allaah, seeking His forgiveness and correcting their affairs. The rest of the *ummah* will then follow them in this, since the guidance of the scholars and the wisdom of the rulers - and both being correct and upright - has a tremendous effect with regards to the fulfillment of responsibilities. The Prophet *sallallaahu ‘alayhi wa sallam* said:

“Each of you is a guardian, and is responsible for those whom he is in charge of” [7]

However, when the Muslims become accustomed to sinning and become content with it and if those who wield authority and power do not try to prevent them, then Allaah’s anger will quickly descend upon the *ummah.* When His anger occurs and

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[7] Reported by al-Bukhaaree (13/100 - with al-Fath) and Muslim (no.1829) from ‘Umar ibn al-Khattaab *radiallaahu ‘anhu*

His punishment takes place, it covers both the sinful and the obedient; and Allaah's protection is sought from this. About this Allaah the Most High said:

"And beware of the trial and discord that does not affect in particular only those amongst you who are wrong-doers." [Soorah al-Anfaal 8:251

Likewise, the Prophet *sallallaahu 'alayhi wa sallam* said:

"When the people see an evil and they do not try to change it, then Allaah will cover them all with humiliation from Himself "[8]

Allaah the Exalted said:

"Indeed, Allaah will not change the condition of a people until they change themselves." [Soorah ar-Ra'd 13:11] [9]

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[8] Saheeh: Reported by Aboo Daawood (no.4338), from Aboo Bakr as-Siddeeq *radiallaahu 'anhu.* It was declared to be authentic *(saheeh)* by the leading hadeeth specialist *(muhaddith)* of this age, Shaykh Muhammad NaasirudDeen al-Albaanee, in *Saheehul-Jaami'* (no.1974)

[9] Shaykh Muhammad Ameen ash-Shanqeetee, *rahimahullaah,* said in his valuable Qur'aanic commentary, *Adwaa 'ut-Bayaan* (3/72-73):

"Allaah the Exalted explains in this noble verse that He never changes the blessings and well-being of a people unless they change themselves by turning away from the obedience of Allaah, the Mighty and Majestic. So the meaning [of the verse] is, that the blessings which a nation receives will not be removed from them unless they change what they are upon with regards to obedience and righteous action. This meaning has been explained at another place; such as His saying:

The scholars will be thoroughly questioned in front of Allaah with regards to giving knowledge and guidance to the people and explaining to them what is correct and what is wrong, and also clarifying the beneficial from the harmful.

We ask Allaah that He grants and favors all the Muslims with the ability to be obedient to their Lord, to cling to the guidance of their Prophet Muhammad *sallallaahu 'alayhi wa sallam,* that He grants their leaders the ability to fulfil their duties, that He teaches their scholars the ways of guidance so that they may all traverse its path and direct the *ummah* to it, that He guides those Muslims who are misguided and corrects their affairs. Indeed, He is the Guardian of this, the One having power to do this.

"This is because Allaah will never change the favour which He has bestowed upon a people until they change themselves." [Soorah al-Anfaal 8:53]

And His saying: **"And whatever of misfortunes befalls you, it is because of what your own hands have earned. Yet Allaah pardons much."** [Soorah ash-Shooraa 42:30]

So in the noble verse: **"until they change themselves,"** there is an affirmation that if only some people were to change themselves; as occurred on the day [of the battle] of Uhud, when the archers changed themselves - then because of it, all of them could be struck with a calamity. The Prophet *sallallaahu 'alayhi wa sallam* was once asked: Would we be destroyed, even though there are righteous people amongst us? He replied: *'Yes, when evil becomes widespread.'* And Allaah the Exalted knows best."

CONCERING THE ISLAAMIC GROUPS

Question: What is the obligation upon the Muslim scholars with regard to the large number of groups that exist in many of the Islaamic lands and elsewhere, and with regard to the differences that exist between them; to the point that each group declares the others to be misguided? Do you not hold that it is fitting to enter into explaining the like of this matter and to clarify the truth concerning their differences; for fear that these differences may escalate and lead to evil consequences for the Muslims?

Answer: Our Prophet *sallallaahu 'ala yhiwa sallam* made clear to us a single way, which is obligatory upon the Muslims to follow and traverse; and that is Allaah's Straight Path and the methodology of His upright Religion. Allaah the Exalted said:

"And this is My Straight Path, so follow it and do not follow other paths that will separate you from His Path. This has He ordained for you, that you may become pious." [Soorah al-An'aam 6:153]

Likewise, the Lord of Might and Majesty warned the nation of Muhammad *sallallaahu 'alayhi wa sallam* against splitting and disunity, since that is one of the greatest causes of failure and of the enemy taking control. Allaah the Mighty and Majestic said:

"And hold fast altogether to the rope of Allaah and do not be divided." [Soorah Aal-'Irnraan 3:101]

"He has ordained for you the same religion which He ordained for Noah and that which We revealed to you, and that which We ordained for Abraham, Moses and Jesus, saying: That you should establish the Religion and make no divisions in it." [Soorah ash-.Shooraa 42:13]

So this is a Divine call to unity and for hearts to be harmonized.[10]

In any Islaamic land if there are many groups for the purpose of righteousness and piety between being differences between the doing good and co-operating in the Muslims - without there desires of the followers - then this is good, is a blessing and produces a great benefit. However, if each of them declare the others to be misguided and attack their actions, then this harm is very great and its evil consequences very serious. What is obligatory upon the Muslims is to clarify the true state of affairs

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[10] Imaam as-Sa'dee, *rahimahullaah,* said in *Siyaasatush-Shar'iyyah* (p.8): "Indeed this striving to unite the Muslims and this calling them to have reconciliation between themselves is from the best of actions. And it is, in this present time, better than being pre-occupied with [optional] Fasting and Praying, and it is from the greatest forms of *jihaad* in the path of Allaah."

Imaam as-Sa'dee also said (p.13): "It is also upon the Muslims not to make the differences that they have with regards to opinions and views concerning leadership *(mulk)* and politics *(siyaasah)* to be a barrier between themselves and between [maintaining] the religious brotherhood and ties of faith. Rather, they should make all such differences, as well as [the attainment of] partial goals and objectives follow on from this great principle."

and to discuss with each group and to sincerely advise all of them that they should proceed upon the way laid down by Allaah for His servants and upon that which our Prophet Muhammad *sallallaahu 'alayhi wa sallam* called to [11]**.** Those who

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[11] Shaykh Ibn Baaz, *rahimahuullah,* was asked in *Majmoo' Fataawaa wa Maqaalaat Mutanawwi'ah* (3/68-69) to comment upon the view: That this is the time to unify the various Islaamic groups in order to strive against the enemies of Islaam and that this is not the time to criticize the various groups, methodologies or ways, such as the *soofees,* or others.

He responded by saying: "There is no doubt that it is obligatory upon the Muslims to unify their ranks and to unite their word upon the truth and to co-operate in goodness and piety against the enemies of Islaam; as Allaah, the Most Perfect, ordered them with in His saying: **"And hold fast altogether to the rope of Allaah and do not become divided."** [Soorah Aal 'Imraan 3:102]

Likewise, Allaah has warned the Muslims against splitting-up, as occurs in His, the Most Perfect's saying: **"And do not be like those who differed and split-up after the clear evidences came to them."** [Soorah Aal'Imraan 3:105]

However, the order to unify the Muslims and unite their word upon the truth and to hold fast to the rope of Allaah, does not mean they should not censure wrong beliefs and practices - whether from the *soofees* or other than them. Rather, what the order to hold fast to the rope of Allaah necessitates is to order the good, forbid the evil, and to clarify the truth with the clear *Sharee'ah* proofs to whosoever is misguided or has a mistaken opinion; until they unite upon the truth and turn away from that which opposes it. All of this is included in His, the Most Perfect's saying:

"And help you one another in righteousness and piety, but do not help one another in sin and transgression." [Soorah al-Maa'idah 5:2]

And His, the Most Perfect's saying: **"Let there arise from amongst you a group of people calling to all that is good, enjoining the good and forbidding the evil, they are the ones who are successful."** [Soorah Aal 'Imraan 3:110]

So if the people of truth withhold from clarifying the mistakes of those who have erred or are mistaken, then they will not have achieved that which Allaah ordered them with, as regards calling to goodness, ordering the good and forbidding the evil. The person in error will remain upon his error, and the one acting in opposition to the truth will remain upon his mistake. And this is contrary to what Allaah, the Most Perfect, prescribed as regards sincere advice, co-operation upon goodness, ordering the good and forbidding the evil; and Allaah alone is the One who grants success."

The Shaykh, *rahimahuullah,* was also asked about the view: We should unite upon that which we agree and we should excuse each other in that which we differ. Shaykh Ibn Baaz replied by saying *(3/58):*

"Indeed, the answer to this is yes, it is obligatory that we co-operate with one another in that which we agree, as regards aiding the truth, calling to it and warning against what Allaah and His Messenger have prohibited. As for excusing each other in that which we differ, this is not to be applied unrestrictedly, rather it has certain details. As regards issues of *Ijtihaad* in which the evidences are subtle, then it is obligatory not to rebuke each other. As for what opposes a text of the Book or the *Sunnah,* then it is obligatory to correct the one opposing the text, but with

ignore this, or continue in their opposition, due to a personal benefit or goal known only to Allaah, then what is obligatory upon those who know the reality is to make this known about them and to warn against them, in order that people may avoid their path. So those who do not know the reality of their affair will not fall into it, nor be led astray, nor be turned away from the Straight Path which Allaah ordered that we follow[12]. Allaah

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wisdom, beautiful admonition and arguing in ways that are best; acting upon the saying of Allaah the Exalted:

"And help you one another in righteousness and piety, but do not help one another in sin and transgression.
[Soorah al-Maa'idah 5:2]

"The Believers - men and women - are friends and protectors, one to another; ordering the good and forbidding the evil." [Soorah at-Tawbah 9:71]

"Call to the way of your Lord with wisdom and beautiful admonition and argue with them in ways that are better." [Soorah an-Nahl 16:125]."

[12] The following words were endorsed by Shaykh 'Abdul-'Azeez bin Baaz, as occurs in *al-Furqaan* magazine (no.77; p.14): "We see that the various Islaamic groups present today do not leave being in one of three categories:

Firstly*:* Those groups that are firmly established upon the creed ('a*qeedah)* of the Pious Predecessors *(Salafus-Saalih)* - in beliefs, methodology and action. Such groups should be aided, helped and supported. They should be thanked for the good that they do and be

promoted; just as it is upon us to sincerely advise them when they err and commit mistakes.

Secondly*:* Those groups that do not have a clear *'aqeedah,* nor a clear methodology that they adhere to, nor do they submit to the understanding of the *Salafus-Saalih* and to the *Sharee'ah* texts. Our stance with regards to them is to sincerely advise them, along with the *Sharee'ah* proofs and evidences, with gentleness, wisdom and beautiful manners - in accordance with the saying of Allaah, the Most High: **"Call to the way of your Lord with wisdom and with beautiful admonition and argue with them in ways that are better."** [Soorah an-Nahl 16:125]

Thirdly*:* Those groups that are established upon opposing and fighting *A hi usSunnah wai-Jamaa'ah.* whether openly or secretly, spreading innovations and deviations. Our stance towards them is one of warning against their evil and exposing their falsehood with every means that the *Sharee'ah* permits."

The Shaykh, *rahimahumullah,* was asked (7/120-121): Teach us O noble Shaykh, how to unravel the discord that is happening in this time with regards to the groups; such as *Jamaa'atut-Tableegh, Jamaa'at Ikhwaan, Salafees,* and others. Each group claims: We are the ones who are correctly following the *Sunnah.* So who from these groups is correct and who should we follow? We hope that you will mention their names.

He replied by saying: "The group which is obligatory to follow and whose methodology should be traversed, are the people of the Straight Path; the people who follow the Prophet *sallallaahu 'alayhi wa sallam;* those who follow the Book and the *Sunnah.* They are those who call to the

said: **"And this is My Straight Path, so follow it and do not**

Book of Allaah and to the *Sunnah* of His Messenger *sallallaahu 'alayhi wa sallam,* in both statement and action. As for other groups, no one should follow them, except in that which agrees to the truth; whether it is the group *Ikhwaanul-Muslimoon, Jamaa'at ut-Tableegh, Ansaarus-Sunnah,* or those that call themselves *Salafees,* or *Jamaa'atul-Islaamiyyah,* or *Ahlul-Hadeeth;* as well as any other group that calls itself by any other name. So they are to be obeyed and followed in that which is the truth; and the truth is that which is established by a proof. Whatever opposes the proof is rejected and it is said to them: You are mistaken in this. Thus, it is obligatory to agree with them in that which agrees with a noble Verse, a noble Hadeeth, or a consensus *(Ijmaa')* from the Pious Predecessors of the *urnmah* ... These groups contain truth and falsehood, they are not infallible; rather each of them is fallible.
However, the truth is what is established by a proof from the Book of Allaah, the *Sunnah* of His Messenger *sallallaahu 'alayhi wa sallam* **or a consensus of the Pious Predecessors of the *ummah,*** whatever group it is from."

The Shaykh also said in an interview, recorded on the 6th day of *Dhul-Hijjah* 1416H; corresponding to the 24th of April 1996 CE:
"We advise them all to unite upon a single way and that is the way of seeking knowledge and attaining understanding of the Book and the *Sunnah,* proceeding along the methodology of *Ahlus-Sunnah wal-Jamaa'ah.* I advise them all that their goal should be to follow the Book and the *Sunnah* and to proceed upon the way of *Ahlus-Sunnah wal-Jamaa'ah,* and that they should all call themselves *Ahlus-Sunnah* or the followers of the Pious Predecessors. But as for bigoted allegiance for the *Ikhwaanul-Muslimeen, or Jamaa'atut-Tableegh,* or so on, then I do not advise this; it is a mistake. Instead, we advise them that they should be together upon a single way, a single group *(jamaa'ah),* advising one another with the truth and having allegiance to *Ahlus-Sunnah wal-Jamaa'ah.* This is the correct way to prevent differences.

follow other paths that will separate you from His Path. This has He ordained for you, that you may become pious." [Soorah al-An'aam 6:153]

There is no doubt that the multitude of [differing] sects and groups in the Islaamic society is, *firstly,* something desired by *Shaytaan* and, *secondly* something desired by the enemies of Islaam from amongst mankind[13]. Since agreement and unification of the Muslims, and their being aware of the dangers which threaten them and their beliefs, will make them active in refuting and rebutting it, and acting in a unified manner for the benefit of the Muslims - thus repelling the danger from their

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[13] Shaykh Saalih al-Fawzaan, *hafidhahullaah,* said in *Maraaji'aat fee Fiqhil-Waaqi'* (p.45):

"So splitting-up and there being many [differing] groups and parties is from the plots against this *urnmah,* made by the *shaytaans* from amongst mankind and *the jinn.* Thus the unbelievers and the hypocrites have never ceased, since olden times, injecting their poison in order to split the *ummah.* The jews previously said:

"And a party of the People of the Book say: Believe in the morning in that which is revealed to the Muslims, but reject it at the end of the day, so they may turn back." [Soorah Aal-'Jmraan *3:72]*

Meaning that the Muslims will leave their Religion, when they see you leaving it.

Likewise, the hypocrites said: **"Do not spend upon those who are with Allaah's Messenger, until they desert him."** [Soorah al-Munaafiqoon 63:7]

"And as for those who erect a mosque by way of disbelief, seeking to harm and disunite the Believers." [Soorah at-Tawbaa 9:107]."

religion, their lands as well as their brothers[14]. This is something which the enemies, from amongst mankind and *jinn,* are not pleased with. Therefore they are very eager to split-up

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[14] Shaykh Saalih al-Fawzaan was asked in *Muntaqaa min Fataawaa (1/417;* no.249): As regards the dangers that the ummah of Islaam faces from every direction, then what are the greatest of these dangers and what is the path to be taken in order to prevent these dangers?

He replied: "The greatest danger that faces the *ummah* of Islaam is their being far away from the Book of Allaah and the *Sunnah* of His Messenger *sallallaahu 'alayhi wa sallam;* and replacing them with man-made laws and deviated ideologies. Likewise, the greatest danger that faces the Ummah of Islaam is the misguidance and deviation concerning the creed ('a*qeedah)* and the infiltration of concepts of unbelief *(kufr), shirk* and innovations into it from the grave-worshippers and the *soofees.* Similarly, from the greatest danger that faces the *ummah* of Islaam is their splitting-up and enmity between themselves. The cure for this is to return back to the Book and the *Sunnah;* learning them, teaching them, judging by them between people and adopting what they require of morals, manners and character."

Shaykh Saalih al-Fawzaan also said in Muntaqaa *min* Fataawaa (1/416-417; no.248): "The most prominent issues which require the Muslims to take a stance on in these times are:- the ignorance concerning the creed ('a*qeedah)* of *tawheed* which many of those who ascribe to Islaam have; adherence to those ideologies and ways that oppose Islaam; and the ideological attack *(alghazwa al-fikree)* that comes from the lands of the unbelievers and is directed at the Islaamic lands. Each of these issues requires a firm stance and a powerful refutation. This is done by explaining the correct Islaam; along with its creed and its wisely prescribed Laws, and by warning against all that opposes it - from defective teaching methods - as well as [utilizing] the media and by spreading beneficial books."

the Muslims, destroy their unity and to sow the seeds of enmity and discord between them.

We ask Allaah that He unites the Muslims upon the truth and that He removes from their society every type of misguidance and every cause of discord. Indeed He is the One Who is able to do that, and He is the One having full power over that.

THE ESSENTIAL PREPARATION

Question: The enemies of Allaah are very eager to enter into the Muslim lands by various methods. So what efforts do you believe should be exerted in order to put a stop to this surge that has threatened the Islaamic societies?

Answer: This is not something strange coming from the callers to christianity, judaism, or the other religions of unbelief. Since Allaah, the Most Perfect and to Whom belongs all praise, informed us about this in His clear Revelation when He said:
"Never will the jews and the christians be pleased with you until you follow their ways of life. Say: Indeed the Guidance of Allaah, that is the only Guidance. And if you were to follow their false desires after what you have received of the knowledge of Revelation, then you would have neither a guardian, nor any helper against Allaah."
[Soorah al-Baqarah 2:120]

Allaah, the Most Perfect, also said: **"And they will never stop fighting you, until they turn you away from your Religion, if they can."** [Soorah al-Baqarah 2:217]

This is why they utilize every possible means to penetrate into the Muslim lands, and use various methods and tactics to achieve this. One of their methods is to plant the seeds of doubt and uncertainty into the minds and thoughts and they continue to do so without easing-up or becoming weary, utilizing the church to spread their hatred and enmity, and directing their efforts through it. [15]

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[15] Shaykh Saalih al-Fawzaan was asked (1/419; no.252): Indeed the enemies of the Religion have embarked upon a well-calculated project, such that one of their senior devils said that by the year 2000CE all of Africa will be beaming with christianity! So why don't the Muslims undertake a similar sort of project?

The Shaykh, *rahimahuullah,* responded by saying: "Allaah, the Mighty and Majestic, said: **"It will not be in accordance with your wishful thinking, nor the wishful thinking of the People of the Book; whoever works evil will have the recompense thereof, and he will not find any protector or helper besides Allaah."** [Soorah an-Nisaa 4:123]

Thus when the People of the Book say: We will achieve such and such, or we will be victors over such and such of mankind, then this does not harm us, nor do we despair, nor do we become inactive. Rather, this spurs us on and motivates us to act, persist and strive hard in calling *(da'wah)* to Allaah, the Most Perfect, the Most High. Allaah said: **"If you patiently persevere and have piety [i.e. by doing what is commanded and keeping away from what is prohibited], not the least harm will their schemes and plots be to you."** [Soorah Aal-'Imraan 3:120]

And they say things greater than this! They say:
“None shall enter Paradise except if he be a jew or a christian. This is their own wishful thinking. Say: Produce your proof if you are truthful.” [Soorah alBaqarah 2:111]

So now [they make] Paradise inaccessible! Is this the saying of a sensible person? Indeed, Allaah the Mighty and Majestic refutes them in His saying:
“Indeed, whoever submits himself to Allaah and does good deeds [purely for Allaah], upon such there will be no fear, nor shall they grieve.” [Soorah al-Baqarah 2:112]

And Allaah the Exalted said:
“It will not be in accordance with your wishful thinking, nor the wishful thinking of the People of the Book; whoever works evil will have the recompense thereof, and he will not find any protector or helper besides Allaah.” [Soorah an-Nisaa 4:123]

And they say things even greater than that! They said to Moses: **“And show us Allaah in public!”** [Soorah an-Nisaa 4:153]

So they say this, and they say that. They have claims and sayings - and Allaah’s aid is sought from being intimidated. However, all of it is thrown back upon their faces and it will not harm the people who have faith at all, as long as the people of faith remain firm, prepare, and not give up at this crucial time.

At present we see the christians spending their wealth, building buildings and schools, and sending troops and followers, but they triumph over a small number of people. Whereas we see many people accepting Islaam

without a single person doing *da'wah* to them; without anything. They become Muslims either by seeing the teachings of Islaam, or merely hearing the Qur'aan when it is recited, or by merely reading about Islaam. This is the case despite the fact that the Muslims are lazy. Where is Islaam to be seen upon them. So how would it be if the Muslims were to strive hard in calling [people] to Allaah, and manifesting the goodness of Islaam - beginning with oneself first, becoming an example for others, and painting a correct picture of Islaam. Some of the christians say: We spend so many millions, but they gain only one follower, whereas thousands accept Islaam without the Muslims spending even a single penny.

So the truth is clear, and all praise is for Allaah. However, the truth requires people to carry it. **Indeed, the truth is like a sword; if a courageous man carries it correctly, he will not be stopped, even in the face of the enemy. But a sword, if there is no hand to wield it, then it will not be of any benefit."**

ii. This necessitates cultivating and being cultivated upon the whole of the Religion, not just some parts of it to the exclusion of others. Shaykh 'Abdul' Azeez bin Baaz said in *Majmoo' Fataawaa wa Maqaalaat Mutanawwi'ah* (1/346):

"It is upon you to adopt the whole of Islaam, not just to adopt one part and leave the other. Do not adopt the beliefs ('*aqeedah)* but leave the rulings *(ahkaam).* Do not adopt the rulings, but leave the beliefs. Rather, take the whole of Islaam; take the *'aqeedah,* the rulings, the worship, the *jihaad,* the social matters, the politics, the economics, and all the rest. Accept it all, as Allaah the Most Perfect said:

"0 you who Believe! Enter into Islaam completely, and do not follow the footsteps of Shaytaan, because he is to you a clear enemy." [Soorah al-Baqarah 2:203]."

Therefore it is obligatory upon the leaders and scholars to exert every possible effort in cautioning and directing the Muslims, and to oppose the efforts of the enemies of Islaam with countermeasures. For indeed the *ummah* of Islaam is an *ummah* that has been entrusted with a responsibility of carrying this Religion and conveying it to others. So when we - in the various Islaamic societies - are determined to arm our sons and daughters with correct knowledge, as well as correct understanding of the Religion - beginning this process at an early age - then we will never fear the enemy, by the permission of Allaah. Thus as long as we continue to cling to the Religion of Allaah, glorifying and venerating Him, following His Sacred Laws *(sharee'ah)* and fighting those who oppose Him, then the opposite will happen; it will be the enemies of Allaah who will fear the Muslims. Allaah, the Most Perfect, and the One to Whom belongs all praise, said:
"0 you who believe. If you help Allaah's cause, then Allaah will help you and plant your feet firmly." [Soorah Muhammad 47:7]

Allaah, the Mighty and Majestic, also said:
"But if you remain patient and have piety, then no harm will their cunning plots be to you at all. Indeed Allaah encompasses everything by His Knowledge." [Soorah Aal-'Imraan 3:120]

And there are plenty of other Verses with similar meaning.

Shaykhul-Islaam Ibn Taymiyyah, *rahimahuilaah,* said in *Majmoo' Fataawaa* (3/421): "Whenever people abandon a part of what Allaah has commanded them with, this causes enmity and hatred to arise between them."

So the most important factor in stopping this attack is to prepare a generation who truly know and understand the realities of Islaam." This can be achieved by giving them the correct guidance and cultivation at home, and by utilizing the various means of education in order to develop the society. Add to this the role of guiding, which is the duty of those in authority, and their duty of being constant in undertaking beneficial works, being constant in reminding the people with what is of benefit to them, and doing that which cultivates the correct Islaamic *'aqeedah* in the people:

"Indeed in the remembrance of Allaah do hearts find tranquillity." [Soorah ar-Ra'd 13:23]

And there is no doubt that negligence is one of the causes that lets the enemies of Islaam into the Muslim lands - along with their ideological attack - which gradually distances the Muslims from their Religion, step by step. So with this, evil will increase amongst them and they will be affected by the false ideologies of their enemies. And Allaah, One free from all defects, the Most High, ordered the Believers to have patience, to call to patience, and to strive in His Path using every method at their disposal; as Allaah, the Majestic and Exalted, said:

"0 you who Believe, persevere and be more patient, and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allaah in order that you may be successful." [Soorah Aal-'Imraan 3:200]

And Allaah, the Most Perfect, said: **"And those who strive hard in Our cause, We shall surely guide them to Our**

Paths. Indeed Allaah is with the doers of good." [Soorah al-'Ankaboot 29:69]

I ask Allaah by His beautiful Names and lofty Attributes that He rectifies the affairs of the Muslims, and that He grants to them the understanding of the Religion, gathers the word of their leaders upon the truth, and rectifies their close advisors. Indeed He is the Most Generous.
And may Allaah extol and send abundant blessings of peace upon our Leader and Prophet, Muhammad; and upon his Family, his Companions and his followers.

Concerning the Ideological Attack

THE RATIONALE BEHIND THE IDEOLOGICAL ATTACK

Question: What in your opinion is the definition of the Ideological Attack *(al-ghazwa al-fikree)?*[16]

Answer: The term, 'the Ideological Attack,' is a modern term, which refers to a set of efforts, undertaken by a particular nation, in order to conquer or influence another nation, such that [the attacked nation] is steered in a particular course of direction because of it.

It is far more serious than military warfare, since it aims at secrecy, seeking to achieve subtle objectives initially; so that the attacked nation does not perceive it, nor prepares to halt it, nor stand in its way - thereby falling victim to it. The eventual result of this onslaught is that this nation becomes diseased in its thoughts and its senses; loving what the enemy wants it to love and hating what they want it to hate. It is a chronic disease, which attacks nations, doing away with its characteristics, removing its foundations and strength. The nation, which is struck by it, does not even feel what has hit it, or what it even is! That is why curing it becomes somewhat difficult, and making [the attacked nation] understand the ways of righteousness becomes a struggle.

This war takes place by means of school curriculums, general education, media, small and large size publications, and other

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[16] From *Majmoo' Fataawaa wa Maqaalaat Mutanawwi'ah* (3/438-446).

such channels. Through this the enemy hopes to deviate the nation from its beliefs, becoming attached to what the enemy throws at it. We ask Allaah for safety and protection from this.

WHO Is SUBJECTED To THIS ATTACK?

Question: Are the Arabs generally subjected to this type of warfare, in particular the kingdom of Saudi Arabia?

Answer: Yes, the Muslims in general, including the Arabs, the kingdom, and other than them, are all subject to a great ideological attack from the various nations of unbelief *(kufr);* from both the east and the west. The severest and most serious of these [ideological] attacks are:-

The attack of the christian crusaders.
The zionist attack.
The communist and atheistic attack.

The attack of the christian crusaders is today at its most intense. Since Salaahud-Deen al-Ayyoobee achieved victory over the christians crusading in the Muslim lands, with their strength and weapons, the christians realized that even though they had achieved [some] victories, nevertheless these victories were temporary ones that did not last. That is why they started thinking about the most destructive alternatives. After numerous case studies and assemblies they arrived at [something] that was far more dangerous and destructive than military warfare; which was that the christian nations, both individually and collectively, should launch an ideological attack on those Muslims who were just beginning to grow and

develop. This is because conquering the hearts and thoughts of a people is far more permanent than conquering their lands! The Muslim whose mind has not been corrupted cannot bear to see the unbelievers wielding authority, and ordering and prohibiting in his own country. Therefore such a Muslim strives his utmost to expel and distance them - even if he has to sacrifice his own life, or his most cherished possession for this cause; and this is what happened after the major conquest of the crusaders.

As for the Muslim who is exposed to this filthy attack, he becomes ill in thought and desensitized to this disease; he may not even see any danger with the presence of christians in the lands of the Muslims. Indeed, he may even think that their presence is a source of goodness, which aids and advances civilization.

So the christians have sufficed themselves with this ideological attack, as opposed to the military one, because it is more effective and more permanent. What need do they have of deploying troops or spending huge sums of money, when there exists amongst the children of the Muslims those who can actually fulfill their wishes, intentionally or unintentionally, with a price or without one! This is why they do not resort to openly fighting the Muslims with weapons and arms, except in rare cases when necessity dictates this. They resort to this in situations where speed is sought; such as what happened in Uganda and Pakistan. Or when there is a need to stabilize the advancement, or establish centers, or to establish bases, which engage in destructive ideological warfare; such as what happened in Egypt, Syria, Iraaq, and other countries, before

their expulsion.

The zionist war is just the same. The jews strive their utmost to corrupt the beliefs, morals and manners of the Muslims. The jews scheme and crave after possessing the Muslim lands, as well as the lands of others. They have fulfilled some of their plans and continue striving hard to implement the rest of them. Even though they do engage the Muslims in warfare involving strength and arms and have occupied some of their lands, they also fight them by spreading destructive thoughts, beliefs and ideologies; such as Freemasonry, Qadiaanisim, Bahaaism, Teejaanism and others **-** seeking the support of the christians and others, in order to fulfill their objectives[17].

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[17] It is appropriate here to address some of the allegations that continue to be leveled against the Shaykh, *rahimahuullah,* with regards to his verdict *(fatwaa)* about the peace treaty with the jews which, even though it was first published in *al-Muslimoon* newspaper on the 21st of Rajab 1415H, certain misconceptions still continue to be circulated about it. From them:

1. The *fatwaa* implied that there should be love and allegiance between the Muslims and jews.
2. It implied that Palestine should remain permanently in the hands of the jews.
3. It implied that the educational curricular in the Muslim lands should be altered so as not to offend or antagonize the jews.
4. It required that all of the Muslim world abide by the treaty.
5. It stated that the peace treaty be permanent and ever-lasting.

The following are extracts taken from a clarification made by the Shaykh two months after the initial fatwaa, which was published in

a*t-Tawheed* magazine (vol.23; no.10):

“A peace treaty with the jews does not imply having love for them, or taking them as friends and allies Rather it only means peace between the two sides and that each of them will not harm the other, as well as other things such as buying and selling, exchanging ambassadors, and other dealings which do not mean love for the unbelievers or taking them as friends and allies. The Prophet *sallallaahu ‘alayhi wa sallam* established a peace treaty with the people of Makkah, and that did not mean that they loved them or took them as friends and allies. Rather, the enmity and hatred remained between them until Allah facilitated the conquest of Makkah, in the year of the Conquest; and the people entered Allaah’s Religion in multitudes ...“

“So all of this shows that peace treaties and truces do not necessitate love, friendship and affection for the enemies of Allaah - as is thought by some of those who have scant knowledge of the *Sharee’ah* rulings. Thus it will be clear to the questioner and others, that peace with the jews, or other unbelievers, does not mean that we change the educational curriculae, nor any other dealings related to love and allegiance; and Allaah alone grants success.

“The peace between the Muslim leaders of Palestine and the jews does not mean that the jews will permanently possess the lands that they possess now. Rather, it only means that they will be in possession of them for a period of time, until either the truce expires, or until the Muslims become strong enough to force them out of the Muslim lands - in the case of an unrestricted peace. Likewise, when we have the ability, it is obligatory to fight the jews until they enter into Islaam, or until they give the *jizyah* (a tax levied from those non-Muslims who are permitted to

live under the protection of the Muslim state) in servility **...“**

“The peace between the Palestinian Liberation Organization and the jews does not necessitate what the questioner mentioned with regards to the rest of the countries. Rather each country sees what is beneficial. So if it sees that it is beneficial for the Muslims in its land to have peace with the jews and to exchange ambassadors and to engage in trade and dealings that are deemed to be lawful by the pure *Sharee’ah* of Allaah, then this is alright. However, if it sees that the benefit for it and its people lies in cutting-off from the jews, then it should act as the *Skaree’ah* requires and benefit necessitates.”

“So all of this is when one is unable to fight the unbelievers, or to make them give the *jizyah* - if they are from the People of the Book *(ahlul-kitaab).* However, when one does have the ability to wage *jihaad* against them, then what is required is to call them to enter into Islaam, or to be fought against, or to pay the *jizyah* if they are from its people. **So in this case it is not permissible to seek peace with them, nor to abandon fighting, nor the *jizyah*.**
Rather, seeking peace is allowed when there is a need or necessity; when you are unable to fight them, or unable to enforce the *jizyah* upon them, if they are from its people **...“**

A Final Point: The Shaykh issued this *fatwaa* seeking to safeguard the Religion, life and property of the Muslims in the best possible manner taking into consideration the attendant circumstances in that particular region, as well as the associated benefits and harms. The Prophet *sallallaahu ‘alayhi wa sallam* said in a hadeeth reported by al-Bukhaaree **(13/318)** and Muslim (no.1716): *“When a judge strives and judges and is correct, he receives two rewards. If he strives and judges but errs, he*

As for the communist/atheist war, then presently it is spreading like wildfire across the Muslim lands.[18] This happens as a consequence of there being a void, weakness of faith in many people, wide spread ignorance and the lack of a correct and sound [Islaamic] cultivation. The communist parties from Russia and China, as well as others, have managed to ensnare every spiteful, malicious person; driven by those weak in faith or having no faith at all! They selected these types of people as being their puppets and plants in that country, spreading through them their vile ideology of atheism and communism. They lured these puppets with promises of high positions of power and status. Through them they tore apart the Muslim *ummah* since they were made [to act as] the troops of Satan. They were aided in this by the christians and the jews, who sometimes assisted in their preparation, whilst at other times they offered other forms of aid and support. Thus, even though they do have differences between them, yet they become a single hand against the Muslims. They view the Muslims as their worst enemy, that is why we see them co-operating with each other as allies against the Muslims. So it is Allaah's aid that is sought; He suffices us and is the best of guardians.

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receives a single reward."

Thus it is hoped that what has been quoted from the words of the Shaykh suffices as a clarification for any misunderstandings and allegations. So - 0 fair-minded reader - let this be considered!

[18] This certainly was the case at the time these questions were posed to the Shaykh, fifteen years ago in 1404H.

THE MEANS FOR THIS ATTACK

Question: What are the means, which the west uses in order to spread their ideas and thoughts?

Answer: The means that the west employs in order to spread their thoughts and ideas are many; they include:

1- They attempt to conquer the minds of the Muslim children. They do this by infusing in them western values and concepts, so that they believe that the best way to adopt in any matter is that of the west **-** whether it is with regards to what religion or sect they believe, or with regards to the languages that they speak, or the manners, customs and values with which they adorn themselves.

2 - Custody of a large group of the children of the Muslims in every country, concern for them and bringing them up, such that when they have absorbed western thoughts, they return to their countries with a halo of praise and respect. They then acquire position and authority in their countries, by which they begin to circulate the western ideologies, establishing learning centers that conform to western curricula, or are at least directly influenced by them.

3 - Their active drive towards promoting the learning of western languages in the Muslim lands, making them compete with the Muslims' languages, especially the Arabic language, which is the language of the Qur'aan - in which this Book was sent and by which the Muslims worship their Lord; in their Prayer, their rites of Pilgrimage, their forms of remembrances

and glorifications, etc. From this is the encouragement of destructive propaganda that fights against [the usage and learning] of the Arabic language and attempts to weaken the conformity to it in the Muslim lands. They do this by calling to using colloquialism, and by arranging numerous studies that intend to 'develop' grammar in order to corrupt it, as well as formalizing folk literature and matters of national heritage.

4 **-** Development of western universities and missionary schools in Muslim countries and also initiating the role of kindergarten and playschools, hospitals and clinics which serve as dens and nests for their evil aims. They encourage the higher classes to study in them, after which they help them to acquire posts of leadership and high position, until they become an aid for their teachers in following their plots and plans in the Muslim lands.

5 - The attempt to control education curriculae in Muslim lands and drawing out their politics, either directly, as occurred in some Muslim countries when the priest Dunlop undertook that task there, or by indirect methods. When the task was undertaken, most of the successful students who studied in Dunlop's schools and graduated from them, arose as a destructive pickaxe in their country, or as one of the enemies' most lethal weapons. [Such students] strive hard to influence the educational curriculum and steer it towards secularism, an ideology that does not center on having faith *(eemaan)* in Allaah and His Messenger, but rather steers towards aetheism, or towards immorality and corruption.

6 - The large number of individuals amongst the jews and christians who have undertaken the study of Islaam, Arabic

language, compiling books, and taking positions of teaching in universities, until they created an ideological turmoil and confusion amongst the educated Muslims - which they hurl at those they are teaching, or with which they fill their books. This happened to such an extent that some of those books became source-works which later writers and researchers refer to in matters of ideology or history. Many people who were responsible for creating some of these [ideological] turmoil in the Muslim countries, were actually Muslims who graduated at the hands of such people. The praise and awe, which surrounded such graduates, helped them to achieve this, as well as achieve their posts and positions, such as important posts in teaching and leadership. So they completed what their teachers had initiated [of corruption] and fulfilled what they [the teachers] could not achieve, because these students were offspring of Muslims; from the same skin, ascribing themselves to them and speaking their tongue **-** and Allaah's help is sought.

7 - A large number of missionary workers, calling to christianity, have gone forth amongst the Muslims performing their work upon them. [Such missionary activities are based upon] well studied principles, and upon a large scale, employing hundreds of thousands of men and women. Huge financial budgets are set aside for this task, and [they are aided in such a way that] their task is made easier and obstacles are removed for them.

"They want to extinguish the Light [the Religion] of Allaah with their mouths, but Allaah will bring His Light to perfection and completion, even though the disbelievers hate it." [Soorah as-Saff 61:8]

Just as the efforts of the missionaries are set up and aimed mostly at the common levels, then the efforts of the orientalist are directed at the educated - as I previously mentioned. The missionaries take on huge hardships in their work in the African countries, and in the remote villages of the far extreme Muslim lands, in eastern Asia. After that, every so often, they hold conferences in order to review their accounts and their plans; then they analyse, adjust and implement. They met in Cairo in 1906, in Edinburgh in 1910, in Lucknow (India) in 1911, and in Jurusalam in 1935, and they continue to hold such assemblies, seminars and conferences **-** so glory be to Allaah, the One in Whose Hand is the sole sovereignty of the heavens and the earth, and to Him return all affairs.

8 **-** Spreading corruption in the Muslim societies; belittling the status of women as regards their role in life, making her transgress the limits that Allaah has set for her, causing her to be satisfaction with abstaining from the [correct] Path. They do this by spreading propaganda amongst the Muslims in various ways and manners, so that women [are encouraged to] freely mix with men, and so that women [are encouraged to] work in the places of men. By this, they aim to corrupt the Muslim society, and to put an end to the chastity and purity, which is found therein. Additionally, they bring up imaginary issues and false propaganda **-** claiming that Islaam oppresses women, and that Muslim women have very little rights. They want to take her out of her home and put her wherever they may want, even though the limits that Allaah has set are clear, as are His commands [concerning these matters], and as is the *Sunnah* of His Messenger *sallallaahu 'alayhi wa sallam.* Allaah the Most

High said:

"O Prophet! Tell your wives and your daughters and the believing women to draw their over-garment over their entire body. That will be better, that they should be known, so as not to be harassed. And Allaah is Oft-Forgiving, Most-Merciful." [Soorah al-Ahzaab *33:59]*

Allaah the Exalted said:

"And let the Believing women draw their head-scarves over their chests, and not to display their beauty, except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons ..." [Soorah an-Noor 24:31]

And He says:

"And when you ask them for something, ask them from behind a screen; that is purer for your hearts and their hearts." [Soorah al-Ahzaab *33:53]*

And Allaah the Exalted said:

"And stay in your houses, and do not display yourselves like that of the times of pre-Islaamic ignorance." [Soorah al-Ahzaab 33:33]

The Prophet *sallallaahu 'alayhi wa sallam* said:

"Beware of entering into the company of women." A man from the Ansaar said: 0 Messenger of Allaah, what about the husband's brothers and relatives? He replied: *"The husband's*

brothers and relatives are death!"[19]
He *sallallaahu 'alayhi wa sallam* also said:
'A man is not alone in the company of a woman, except that the third of them is shaytaan."[20]

9 - The building of churches and temples in the Muslim lands and spending great amounts of wealth on them: beautifying them, making them very conspicuous and noticeable, and building them in the largest and the best locations.

10 - Radio stations set up solely for the purpose of calling to christianity and communism, spreading their [false] objectives. They intend to misguide, through such false ideas, the children of the innocent and naive Muslims **-** who neither understand, nor did they receive a sufficient Islaamic education. This is the case, in particular, in Africa where the Bible is published and distributed in many hotels, etc. [They also] send missionary and other publications containing falsehood to many of the Muslim children.

These are some of the means utilized by the enemies of Islaam today - from the east and the west - in waging war against the Muslim's thought, in order to put an end to correct and righteous thought, so that they are replaced by [false and]

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[19] **Related** by al-Bukhaaree (9/289) and Muslim (no.2172), from 'Uqbah ibn 'Aamir *radiallaahu 'anhu*

[20] Saheeh: Related by at-Tirmidhee (no.1181) and Ibn Hibbaan (no.282), from Jaabir *radiallahu 'anhu.* It was declared to be *saheeh* by al-Albaanee in *as-Saheehah* (no.430).

foreign ideas; whether eastern or western. And **-** 0 noble reader **-** as you can see, these means involve tremendous efforts, enormous amounts of money and a multitude of soldiers. All of this is done in order to take the Muslims away from Islaam, even if they do not actually embrace christianity, judaism or socialism. Since their primary goal in doing this is to take the Muslims away from Islaam, so that when this stage is achieved, whatever [misguidance] follows becomes far easier to implement.

However, despite all this, we say that Allaah will frustrate them in their hopes and will nullify their plans, but only if the Muslims are sincere in their fight against them, alert to their plans and obedient and upright upon their Religion. Allaah said:

"But if you remain patient and become pious and obedient to Allaah, their plots will not harm you in the least. Indeed Allaah encompasses all that they do." [Soorah Aal-Imraan **3:120]**

Since they are spreaders of corruption, Allaah will not give total facilitation to their actions. Rather Allaah the Most High said:

"They plot and plan, and Allaah plans, and indeed Allaah is the best of planners." [Soorah al-Anfaal 8:30]

Allaah the Most Perfect said:

"Indeed they are planning a plan, but I am planning a plan, but give a respite to the disbelievers; deal gently with them for a while." [Soorah at-Taariq *86:15-17]*

Allaah the Mighty and Majestic said: **"0 you who Believe! If you help the cause of Allaah, He will help you and plant**

your feet firmly." [Soorah Muhammad *47:7]*[21]*.*

Allaah, the One free from every imperfection, said:

"And indeed Allaah will help those who help His Cause. Truly, Allaah is Most-Powerful, Most-Mighty. Those who, if We give them power and authority in the land, establish the *salaah* (Prayer), give the *zakaah,* command the good and forbid the evil. And with Allaah rests the end of all affairs." [Soorah al-Hajj 22:40-41][22]. And there are many verses carrying this same meaning.

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[21] Imaam as-Sam'aanee said whilst explaining this verse in his *Tafseer* (5/170):

"If you help the Prophet of Allaah, or the Religion of Allaah, then Allaah will help you. And the help *(nusrah)* from Allaah implies His protection and guidance. Qataadah said: Whoever helps Allaah, He will help him; and whoever asks Allaah, He will give him. And it is said [that it means]: He will help you by giving you victory and dominance over your enemies."

[22] Commenting upon this verse, Imaam ash-Shanqeetee said in *Adwaa'ul-1Bayaan* (7/104-105): "So in the saying of Allaah, the Exalted:

"Those who, if We give them power and authority in the earth,"

… there is a proof that there is no promise of Allaah's help, except by establishing the *Salaah* (Prayer), paying the *Zakaah,* enjoining what is good and forbidding what is evil. So it is these whom Allaah will establish upon the earth and by whom He will strengthen His Word. However, those who do not establish the *Salaah* (Prayer), nor pay the *Zakaah,* nor enjoin the good, nor forbid the evil, then there is no promise that Allaah will aid them or grant them victory. They are not from His party, nor are they His friends; those who have the promise of His help and victory. Rather, they are the party of *Shaytaan* and his friends. So if they were to expect the help of Allaah and the fulfillment of His promise upon them, then their example would be like that of a hired worker who refuses to do the job that he was hired for, yet he still expects to be rewarded. So whosoever is like this, then he has no intellect!"

Thus, without a doubt, the matter requires the Muslims to have some sense of awareness and contemplation[23]. There should be

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[23] Shaykh Muhammad ibn Saalih al-'Uthaymeen said in an interview recorded in Makkah, on Friday the 16th of Dhul-Hijjah; 1416H:

"In reality, understanding the state of affairs *(fiqhul-waaqi')* is something essential, and judgment about the affairs cannot be passed except by understanding it and understanding the current situation.... But making this means, which is *fiqhul-waaqi'* (understanding the state of affairs), the actual foundation, reducing the importance of gaining understanding *(fiqh)* of the Religion, about which he *sallallaahu 'alayhi wa sallam* said: *"Whoever Allaah intends to show goodness to, He grants him the understanding of the Religion."* [Reported by al-Bukhaaree] then this is a mistake **...** So we hold that pre-occupying the youths away from seeking knowledge of Allaah's Religion and replacing this with *fiqhul-waaqi',* and a careful study of magazines, newspapers, news broadcasts, and their like, we hold that this is an error in the methodology ***(manhaj),*** not an error in intentions. Yet you must know the situation, and a person cannot be removed from what occurs in the Islaamic *ummah* and the plots that are made against it."

The Shaykh, *rahimahuullah,* further said: "As I have said, there must be an understanding of the present state of affairs, each individual according to his level. The level of the young is not like that of the elders, since the young may behave rashly and their strength and enthusiasm is something that may not be safe, or properly channeled. But there must be an understanding of the situation. What is wrong, however, is that *fiqhul-waaqi'* is given precedence over gaining *fiqh* of knowledge; this is what is meant. Thus, if the youths turned towards attaining knowledge and gaining *fiqh* of Allaah's Religion - such as explanation *(tafseer)* of Allaah's Speech, explanation of the *ahaadeeth* of the Messenger *sallallaahu 'alayhi wa sallam,* and an understanding of the words of the scholars in elucidation of them - then this would be good."

some study about the course of action that should be undertaken and about the most suitable stance they should take. They should be heedful and have some awareness that will make them capable of understanding the schemes of their enemies, and have an active program for rendering them futile.[24] This shall not be accomplished for them except by

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[24] So all of this is an essential part of being concerned with the affairs of the Muslims, about which the following *hadeeth* is often quoted: *"Whoever does not have concern for the affairs of the Muslims, is not from them."*

This, as well as other hadeeth with similar wordings, have been reported by al-Haakim (4/317), at-Tabaraanee in *as-Sagheer* (p.188), and others. However, these narrations are all either weak *(da'eef),* as is the case above, or fabricated *(mawdoo').* A detailed discussion of their weakness has been furnished by Shaykh al-Albaanee in *ad-Da'eefah* (nos.309-312). Shaykh Ibn 'Uthaymeen, *hafidhahullaah.* said when asked about the authenticity of the above hadeeth, in *Sahwatul-Islaamiyyah* **(pp.104-105;** no.4):

"This is from those *ahaadeeth* that are well known amongst the people. But I do not know whether its wording is authentically related from the Prophet *sallallaahu 'alayhi wa sallam,* or not. However, its meaning is correct. Since if a person does not have concern for the affairs of the Muslims, he is in reality, deficient in Islaam. Indeed the Prophet *sallallaahu 'alayhi wa sallam* said, in that which is authentically related from him:

"The example of the Believers in their mutual love, mercy and compassion is like the example of a single body; when one part of the body feels pain, the rest of it suffers in sleeplessness and fever."

And he *sallallaahu 'ala yhi wa sallam* said: *"The Believer to another Believer is like a single building, one part supporting the other."*

adhering to Allaah, adherence to His guidance, returning to Him, repenting to Him and seeking His aid. Additionally, we should bear in mind His guidance in everything, especially His guidance with regard to the relationship that the Believers should have with the unbelievers, and we should understand [the soorah]:
“Say **0 unbelievers!”** [Soorah al-Kaafiroon]

Also what Allaah, the Most High, mentions in His statements:
“Never will the jews and the christians be pleased with you until you follow their way of life.” [Soorah aTBaqarah 2:120]

“And they will not stop fighting you, until they turn you back from your Religion, if they are able.” [Soorah al-Baqarah 2:217]

I ask Allaah, the Most High, that He grants right guidance to this *ummah* with regards their affairs, that He grants protection to it from the plots of its enemies, and that He grants it firmness and obedience, both in speech and action, so that there can be for them might, strength and honor as Allaah desires for them. Indeed He is the One having power over this. And may Allaah extol and send His blessings of peace upon our Prophet Muhammad; and upon his Family, his Companions, and those who follow them.

So these two *ahaadeeth* are similar in meaning to this well-known hadeeth.”